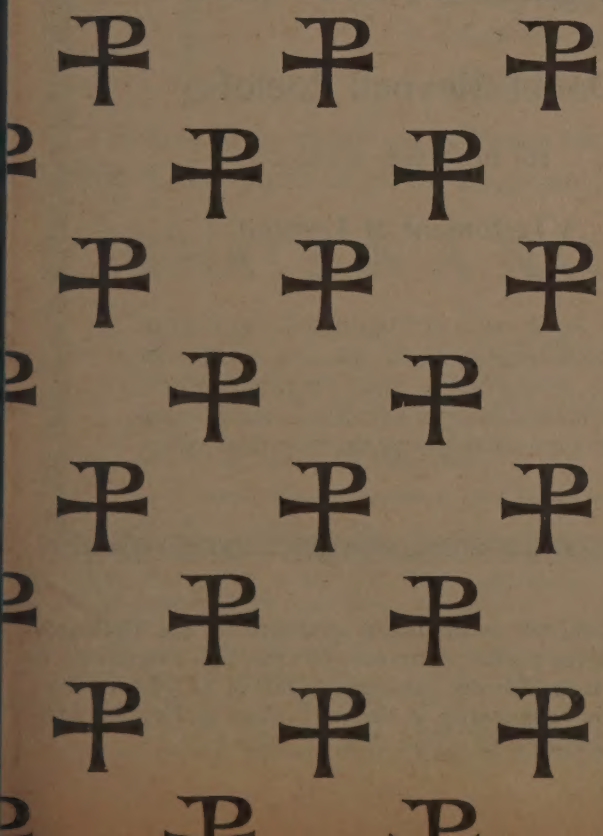
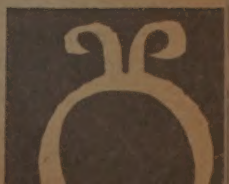
SPRING A.D. 1961

ANGLICAN DIGEST





The Episcopal Book Club and Morehouse-Barlow Company announce with pleasure

The Winner of the First Anglican Writers Award*

Donet Meynell Roelofs

for her work entitled

A Testament of Turning

WHICH WORK WILL BE PUBLISHED NEXT JUNE BY MOREHOUSE-BARLOW CO., 14 EAST 41st STREET, NEW YORK 17, AND DISTRIBUTED TO ALL MEMBERS OF THE EPISCOPAL BOOK CLUB AS THE 1960 SUMMER "BOOK-OF-THE-SEASON"

*One thousand dollars in addition to customary royalties.

THE ANGLICAN DIGEST is published quarterly by the Episcopal Book Club, a not-for-profit corporation, Nevada, Mo., as a service to the Church and at the solicited subscription rate of $1.00 annually. Entered as second-class matter at the post office in Nevada, Mo. Spring A.D. 1960. Vol. 2, No. 4.

SPRING A.D. 1960

the anglican digest

- some things old
- many things new
- most things borrowed
- everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

WHAT'S IN A NAME?

The name of Easter comes from an old pagan festival which the Anglo-Saxons observed in honor of their fertility-cult Goddess of Spring, Eastre, or Eostre.

The date of Easter is calculated according to the Jewish rule for determining the Feast of the Passover.

The meaning of Easter is found in the Resurrection of Jesus Christ, Son of the living God.

THE ORIGINAL purpose of the Passover was to keep in memory, year after year, the great deliverance of the Israelites from their Egyptian bondage. In the second book of the Old Testament called Exodus (literally, a "going out"), we read how God told Moses to see that every house of the Israelites had a young lamb and to see, in due time, that the blood of that lamb was sprinkled on the door of the house. "For I will pass through the land of Egypt . . . and will smite all the first-born of the land . . . and the blood shall be . . . a token upon the houses where you are: and when I see the blood, I will pass over

you . . . And this day shall be unto you for a memorial: and ye shall keep it a feast to the Lord throughout your generations."

The Hebrew word for Passover is *Pasch*, and the lamb sacrificed at that time was called the *Paschal* lamb—an unblemished lamb carefully chosen on the tenth day of the month. On the fourteenth day it was killed in sacrifice—roasted and eaten, with bitter herbs and unleavened bread, with the worshippers standing about with their robes girded and staff in hand—tokens of their forebearers' haste and readiness to escape to freedom. The feast continued for seven days until the twenty-first, at even, during which period there was no leaven (yeast) found in any house—

MOST PEOPLE ARE RELIGIOUS — that is, after a fashion. They wear new clothes on Easter Day because early Christians, who were baptized on Easter Day, wore newly made clothing to show the "newness of life" made possible by virtue of their baptism, and of white cloth to show the purity of their new state. (They usually wore the new white clothes until Pentecost, when they were confirmed.)

At Easter many people give, or hide, or eat eggs, because the egg is a symbol of the Resurrection: "It is an emblem of the rising up out of the grave, in the same manner as the chick, entombed, as it were, in the egg, is in due time brought to life."

Centuries ago monarchs and prelates and other persons of high degree exchanged expensive gifts at Eastertide, generally in the form of an egg; and for centuries after the Church of England had been subdued to the yoke of the ambitious and foreign Bishops of Rome, it was not uncommon for a pope to send over eggs expensively fashioned in precious metals. Henry VIII received such a one from the same pope whom he later told to stay home and mind his own business.—*From a parish paper.*

an observance explained by the fact that people on a forced march would have no time to ferment the dough for their bread. The time was carefully chosen for their hasty journey: when the moon was at its fullest after the vernal or spring equinox (the time when the sun's center crosses the equator, and day and night are everywhere of equal length, or 21 March, as we reckon the date now)—the best time for such flight.

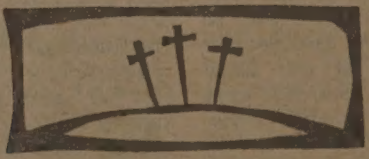
Because the date of the Passover was reckoned according to the vernal equinox, and because the Resurrection of our Lord followed on the Sunday next after the anniversary of the Passover, the date of Easter is still reckoned according to the centuries-old formula: "Always the first Sunday after the Full Moon, which happens upon or next after the Twenty-first Day of March."

Easter, including Good Friday—the real Passover for which the earlier one was but a shadow, is not only the direct successor of the Hebrew festival of Unleavened Bread, but it is its spiritual and historical fulfilment. The Paschal lamb slain and offered in sacrifice, then transfixed upon a wooden cross or spit, without the breaking of a bone (nothing marred or deformed could be offered to God), and roasted; followed by the freedom from destruction by the Angel of Death and escape by way of the Red Sea's waters—all was the shadow of the "Lamb of God that taketh away the sins of the world"—the True Lamb, sacrificed on the wood of the Cross, burned up with His awful agony and feverish thirst, yet "not a bone of Him [was] broken," and all followed by the mighty deliverance from the bondage of death in the sealed sepulchre of Joseph's garden.

It was on Thursday night that our Lord ate the Passover with His disciples and instituted the Eucharist which was to be in remembrance of Him as the true Paschal Lamb and which was to signify a deliverance more wonderful than that of the Jews from the bondage of the Egyptians: the deliverance of the sinner from the bondage and power of the Devil—deliverance from sin and death.

Because of the facts of the Resurrection, the Eastern Church gave, and still gives, to Easter the name "The Feast"—one which outranks all others and which the Western Church regards as the "Queen of Festivals." The whole truth of Christ's claims, and of the religion which He taught, and of the Church which He founded, rests on the fact of His bodily rising from the dead. The perpetual and universal celebration of the day is one of

the most powerful witnesses to its historical reality. Although the celebration of Easter Day is extended an additional seven days and forms what we call an "octave," Eastertide itself does not end until forty days after the anniversary of the Resurrection (and therefore always on a Thursday), when we commemorate our Lord's Ascension into Heaven—His humanity rising out of time and place into eternity. To signify our Lord's risen, but not-yet-ascended presence, the Church burns a large candle, called the Paschal Candle, which is designed to last forty days: it is extinguished on Ascension Day, during the Gospel, when we hear the words, "While he blessed them, he was parted from them, and carried up into heaven."—*From a parish paper.*



¶ *At Morning Prayer, instead of the Venite, the following shall be said, and may be said throughout the Octave.*

CHRIST our Passover is sacrificed for us: *therefore let us keep the feast.

Not with old leaven, neither with the leaven of malice and wickedness: *but with the unleavened bread of sincerity and truth. I Cor. v. 7.

CHRIST being raised from the dead dieth no more: * death hath no more dominion over him.

For in that he died, he died unto sin once: *but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, *but alive unto God through Jesus Christ our Lord. *Rom.* vi. 9.

CHRIST is risen from the dead, *and become the first-fruits of them that slept.

For since by man came death, *by man came also the resurrection of the dead.

For as in Adam all die, *even so in Christ shall all be made alive. I Cor. xv. 20.

Glory be to the Father, and to the Son, *and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

"The Trouble with Harry"

WHETHER it be the spoken word in the pulpit or the written work in books, the purpose of each is identical: to glorify God and edify His people. The manner of fulfilment is naturally as variable as voices and handwriting, but the purpose is, or should be, the same. *The Offering of Man* is no exception, except that it is exceptional. As a writer, Mr. Blamires is always a cut above most of his contemporaries, and *The Offering of Man** is the fifth of his books to have been selected by the Episcopal Book Club: indeed, only two authors (Carroll E. Simcox and C. B. Moss) have had even two works chosen by the Club.

In all honesty it must be admitted that some people have found Mr. Blamires foolish (*The Devil's Hunting Grounds*: "Who believes in a devil any more?"), unpatriotic (*Cold War in Hell*: "It's not democratic!" But who can possibly claim that Christianity is a democracy, or, for that matter, that hell is?), unpalatable (*The Will and the Way*: it is unpalatable to the ego—to one's self-sufficiency), and too conversational (*The Kirkbride Conversations*), too narrow-minded, and so on.

If we are going to be honest, let us also admit to the truth that Harry Blamires often hurts our pride. Indeed, that's "the trouble with Harry"—he's always writing about such things as integrity, or obedience, or authority, or intellectual honesty, or honest charity—about the things we don't like to face up to these days, and that is why some people do not like his books.

Goodness knows that the one place in this wide world where we expect honesty and honest dealings is in the Church. By her very nature the Church has to be honest, but her servants (by a perverted nature) can be dishonest—and disobedient—and unfaithful. You and I can hide from the truth, but the Church cannot; you and I can lie; but the Church can't; you and I can fail, but not so the Church, not so the mystical Body of Christ. Some of us—we who profess and call ourselves Christians—some of us obviously will not practice our

*Published at $2.50 by Morehouse-Barlow Co., 14 East 41st Street, New York 17.

profession, and we sometimes resent being told that we do not. We resent hearing certain truths, and because of that resentment, because of our pride, because of fear, because of the Devil himself, even some of our priests and bishops do not give us the truth—at least the whole truth. (The last statement is supported by evidence found in so much present-day "parish-house religion," personal cult-ism, and the "numbers racket.")

Harry Blamires has a great deal to say about all that, but, as with an ugly sore or sickening disease, we try to hide it; we don't want to talk about it, we don't want to bring it into the open, because we might offend somebody—ourselves most of all.

The "trouble" with Mr. Blamires is that he always manages to get to the core of the matter—to get to the truth, and always he has something forceful to say or perhaps something painful to do, but his purpose is undeniable: to glorify God and edify His people, and, incidentally, to frighten us a little closer to God—and few of us are without need of nudging in that direction.

We can be thankful that Harry Blamires is an honest writer, a clear thinker, and a truthful Christian; we can be thankful that he does not chase after false gods and that he does not allow himself, and us, to be "carried away by every blast of vain doctrine." We can be thankful that, like a prophet of old, he cries out against much that passes for Christianity today, that he knocks the props out from under much that poses for the Church, that he CAN frighten us a little closer to God.—"*Embertidings.*"

Enroll me as a member of the Episcopal Book Club. I understand that (a) I will receive four selections a year, (b) each selection is unconditionally guaranteed, (c) if I do not wish to keep any book, I may return it within ten days after its arrival, otherwise I am to pay for it by the end of the month, (d) I may cancel my membership at any time upon due notice to the Club, and (e) the average cost of each selection is slightly over $2.50, plus postage.

☐ As my first selection, send me *The Offering of Man*, the 1960 Spring "Book-of-the-Season" just published and distributed.

☐ Mr. ☐ Mrs. ☐ Miss

.....
(Name)

.....
(Mailing address)

.....
(City, zone, and state)

.....
(Name of parish)

Fill out (please print) and mail to the E.B.C., Nevada, Missouri.

SIGN of the CHURCH

THE OFFICIAL shield of the American Church is similar to that of the Church of England, to which Church the former "is indebted, under God, for her first foundation and long continuance of nursing care and protection." The English shield is a red cross on a white field (also the shield of St. George, England's patron saint), but the American shield has in addition a blue field with nine crosslets, in the canton, or first quarter. Thus the shield symbolizes (1) the Church's heritage from, and indebtedness to, the Church of England, (2) the nine original dioceses of the American Church, and (3) the Scottish Church from which the first American bishop received apostolic consecration (the cross symbolizes St. Andrew, patron saint of Scotland). The three colors signify, in this instance, purity (white), the blood of martyrdom (red), and fidelity (blue). The shield is incorporated in the official seal of the Primate of the American Church.

BURIALS

✠ W. SETON BELT, 89, longtime vestryman, who left his family home, "Oatland," a 624-acre farm, to the Church for a home for retired priests and "other Church purposes," $1,000 annually toward the salary of the rector of Leeland, plus other bequests of a Churchly nature, from St. Barnabas' Church, Leeland, Maryland.

✠ REGINALD HERBERT, XV Earl of Pembroke, XII Earl of Montgomery, and descendant of a brother-in-law of Henry VII, whose residence, Wilton House (centered in 60,000 acres and housing paintings by Vandyke, Rubens, and others), was used as a planning center for the Allied invasion of Europe in 1944. It was at the marriage (1627) of a member of another branch of the Herbert family that John Donne preached the sermon which a priest and his wife in Cambridge, Massachusetts, lately identified, and so won, as promised, a five-year membership in the Episcopal Book Club. (See page 18.)

✠ ROBERT EDWIN ("BOBBY") CLARK, 71, grandson of a Springfield, Ohio, sexton (he was born in the rectory) and son of a straight-faced railroad conductor, who became the "funniest clown in the world" (he was twice with circuses) and for

decades delighted vaudeville and theatre audiences with his rapid-fire chatter, grease-paint eyeglasses, baggy trousers, and flittering-flickering cigar, and who managed to accumulate an estate of more than $100,000, from the Church of the Transfiguration, New York.

✠ ELIZABETH PHELPS MOREHOUSE, 95, Ohio-born spinster, who, as a child in Milwaukee, saw her father Linden Husted Morehouse found the *Young Churchman* magazine and form the Young Churchman Co., which became, in 1918, Morehouse Publishing Co., twenty years later Morehouse-Gorham Co., and last year Morehouse-Barlow Co. (now in New York City), for 75 years loyal publishers to the Church, a firm of which at one time she was a director, assistant secretary, and stockholder, from All Saints' Cathedral Church, Milwaukee, Wisconsin.

✠ EDWARD FREDERICK LINDLEY WOOD, 78, I Earl of Halifax, man of letters (author of *John Keble* and Chancellor of Oxford; see "The Winners," page 18), public servant (once Viceroy of India, British Ambassador to the U. S.—one of the most popular, twice Leader of the House of Lords, Chancellor of the Order of the Garter), devoted husband (he had recently observed the 50th anniversary of marriage to a Lady of the Bedchamber to Queen Elizabeth the Queen Mother), good father (a daughter and three sons, of whom one was killed during the war and one lost both legs), and, above all else, devoted servant of the Church and staunch defender of the Faith; in York, England. At a Requiem Eucharist in Westminster Abbey, the entire British Cabinet was present, as were members of the diplomatic corps.

✠ SISTER MARY THEODORA, 92-year-old member of the Community of St. Mary in the 55th year of her profession. For 25 years she was Mother Superior of the Eastern Providence of the Order.

✠ ROOSEVELT P. WALKER, 75, retired Professor of English, University of Georgia, mountain ballad collector and singer, and lutist, brother of the late John Moore Walker, III Bishop of Atlanta, from Emmanuel Church, Athens.

✠ LUCY ATKINSON MURCHISON MALLETT, wife of the III Bishop of Northern Indiana, granddaughter of the III Bishop of North Carolina, Thomas Atkinson, who prevented a split in the Church by attending the first General Convention after the Civil War and who founded St. Augustine's College for Negroes, Raleigh, and was one of the founders of the University of the South, from the Cathedral Church of St. James, South Bend.

✠ RICHARD BLACKBURN TUCKER, 73-year-old Pittsburgh Plate Glass official, descendant of George Washington's full brother, Augustine, son of II Bishop of Southern Virginia, brother of VI Bishop of Ohio, in Virginia Beach.

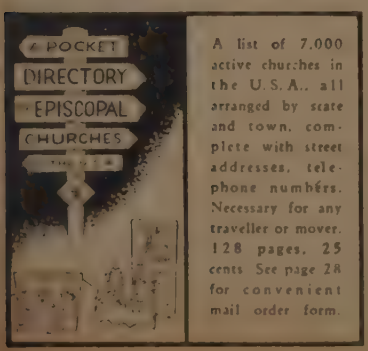
✠ LOUISA BACOT BRACKETT, 74, widow since 1949 of Jeffrey R. Brackett, and for 23 years headmistress of St. Catherine's School, Richmond, Virginia, in Charleston, South Carolina.

✠ RAYMOND ADAMS HERON, 73, Suffragan Bishop of Massachusetts (1938-1954), from St. Mark's Church, Southborough.

✠ MOTHER ELIZABETH, 91, Foundress of the Order of St. Elizabeth of Hungary (1913), a Franciscan community in union with the Confraternity of the Divine Love (men and women "pledged to pray for the deeper realization of the indwelling of God the Holy Ghost and to aid in missionary work at home and abroad"), who saw her efforts reach as far away as Australia, from the Convent of St. Elizabeth, Redcliffe Gardens, in the Kensington-Chelsea area of London. [Saint Elizabeth (1207-31) was the daughter of a Hungarian King (Andrew II) and wife of a landgrave (a German count with certain territorial jurisdictions: Louis IV, who died on a Crusade in 1227), who was exiled because of her charities (her brother-in-law claimed she was exhausting the treasury) and spent the rest of her life visiting and caring for the sick and poor. Four years after her death she was canonized and was given 19 November for her feast day.]

✠ WILLIAM CHARLES WHITE, 86, second oldest Bishop in the Anglican Communion (his senior is a former Bishop of Singapore now living in South Africa), first missionary bishop of the Church in Canada (he was bishop of Honan, China—a diocese of 68,000 square miles and 35,000,000 people), scholar, teacher, and author; in Toronto.

✠ ETHEL DANE ROBERTS, 90, Librarian at Wellesley College for 28 years (retired since 1937), rare-book specialist, devoted friend of the Sisters of St. Margaret (she often helped the Sisters make altar bread), in Boston.


POCKET
DIRECTORY
EPISCOPAL
CHURCHES
A list of 7,000 active churches in the U.S.A., all arranged by state and town, complete with street addresses, telephone numbers. Necessary for any traveller or mover. 128 pages, 25 cents See page 28 for convenient mail order form.

When Jesus came to earth
And grew to be a man,
He told us why He came:
"I come," so He began,

"Because I'm God's begotten Son:
To say that God loves everyone;
To tell and show you how to live;
To die, and all your sins forgive;
To rise, and up in Heaven dwell;
And save you all from death and hell."

Because some jealous men
Denied what Jesus said,
They had Him thrown in jail
And then they killed Him dead.
But He came back alive
And proved the things He said!

(Copyright. Used by permission.)

BY WILL AND DEED

THE LATE CHARLOTTE Niven McKinney Alston (died 1955) left the disposition of her $7,000,000 estate to her husband, Louis W. Alston, D.D.S. (died January, 1960), who left to the Church's University of the South, Sewanee, Tennessee (for the endowment fund of the School of Theology) $800,000—the University's largest bequest in its 103-year history. Dr. Alston regularly made contributions to the Seminary, sent along with his last gift to the Dean's discretionary fund the note: "For your discretionary fund, if you have any discretion left."

THE FAMILY OF THE LATE Nathan Henry Gellert, Baltimore-born consulting engineer (Yale), designer and builder of the first electric blast furnace, established in his name a fund to help children of Eastern Oregon's priests to get through college.

FOR RETIRED PRIESTS AND their wives, a Hartford, Connecticut, Churchwoman has provided another duplex house (she plans to give a total of four such buildings) to be constructed on the grounds of the Diocese's Church Home, on Ridge Road, in the See City. A matter of similar importance and nature, "Operation Full Time," is presented in the Episcopal Book Club's "Confidential Proposals," available upon request.

THE RETIRED CHAIRMAN OF the Board of Sun Oil Company visited his Churchman son in Oklahoma City, grew interested in the Church's Casady School there, gave it $50,000.

MINNIE P. LOWER, OF WASHington, Kansas, left $5,000 to St. Francis Boys' Homes, Salina, Kansas.

A FORMER VESTRYMAN OF A Tucson, Arizona, parish gave to Seabury-Western Theological Seminary $5,000 to help needy men prepare for the priesthood.

MR. AND MRS. LEAVITT J. Hunt, of Springfield, Vermont, provided Mrs. Hunt's alma

mater, St. Mary's School, Peekskill, New York (operated by the sisters of St. Mary) with a full-size playing field (it took all of last summer to blast, fill, and level it into shape)—the first major gift in a $280,000 improvement goal.

MRS. MERVIN T. SUDLER, late of Trinity Parish, Lawrence, Kansas, physician's widow, left to the Church $42,000 (the major part of her estate), of which $10,000 was marked for St. Francis Boys' Homes, Salina, Kansas.

IN ENGLAND, A PRIEST GAVE an inheritance of $28,200 to various monasteries and organizations within the Church to live on his weekly stipend of $20.00. "I thought it would be far better to give it to someone who deserved it rather than keep it in the bank for the rest of my life."

GRACE JENNINGS LOOMIS, OF Akron, Ohio, has given $17,000 to Bexley Hall, Gambier, for the construction of two houses for married seminarians.

TO ENLARGE NEXT YEAR THE faculty of Holland Hall, recently

CORRECTION CORNER

It is not Turnbridge Wells, but Tunbridge Wells. Tunbridge Wells, literally "the wells of Tunbridge," gets part of its name from nearby Tonbridge, Kent, which is some 27 miles S.E. of London (*ton* from a measure of weight, plus *bridge* over the Medway, which empties into the mouth of the Thames), and part from the wells or medicinal springs which were discovered there in 1606, fourteen years before the Puritans landed at Plymouth Rock and 540 years after the Normans landed at Hastings. The Princess Anne (later Queen Anne, who gave her name to a style of furniture and gave Trinity Church, New York, the land which enabled it to become the richest parish in the world) went there often and so helped it to become one of the chief resorts of London society. Thackeray sketches the place with some humor in his *Virginians*. Tunbridge Wells is not to be mistaken for Bath and Wells, a diocese which takes its name from neighboring towns close to Bristol Channel.

Lake Otsego, Cooperstown, New York, where the House of Bishops last met, is not an Adirondack lake.

The correct title, we are told, of the late William Frederick Halsey was "Fleet Admiral," not "Admiral of the Fleet"—a title given to only one man, George Dewey, and never re-assigned.

The Lord Bishop of Cashel, Emly, Waterford, and Lismore, is not Thomas Arnold Harvey, but (since 1958) William Cecil de Pauley, who signs his name not ✠ *Arnold Cashel*, but ✠ *Cecil Cashel*:—the colon to distinguish him from any possible lord temporal (an Earl of Cashel, perhaps), who would simply be *Cashel*.

acquired by the Diocese of Oklahoma, a Church family in Tulsa gave $25,000.

ARTHUR HARDING PRIEST (died 1958) and his wife (died 1959) left to the General Board of Religious Education of the Canadian Church their entire estate—approximately $50,000.

TEXACO, INC., GAVE TO THE Hospital of the Good Samaritan, Los Angeles, $100,000 (The Church's hospital was one of four medical centers to receive such an unrestricted grant).

WHEN THE SEXTON OF ST. Luke's Church, Germantown, Pennsylvania, retired after 27 years of service, the vestry voted him a pension.

FROM AN ANONYMOUS DONOR, the Bishop of Oklahoma has received funds to enable one of his priests to do graduate work in theology or the arts.

THE LATE MARGARET TIMM, of Seattle, left one-fourth of her $625,987 estate divided between Trinity Parish, Seattle, and Olympia's Episcopal Endowment Fund, and forty per cent of the second fourth to the Diocese's Home for Aged Men and Women.

RECENTLY A BUSINESSMAN walked into the office of the Diocese of Coventry and offered an anonymous gift of £35,000 (about $100,000) to pay for work on the new cathedral church. A year ago, and just as anonymously, another man walked into the same office and made a present of £65,000 (about $150,000).

NASHOTAH HOUSE, A SEMInary of the Church, received $39,200 in a partial distribution of the estate of the late Lester B. Struthers, of Chicago.

ST. MATTHEW'S PARISH, Bloomington, Illinois, has received, by bequest, 10,000 shares of Pabst Blue Ribbon Brewery stock.

WE RECOMMEND

♦ WRITING TO THE RECORD Department of the Seminary Book Service, Quaker Lane, Alexandria, Virginia, for a copy of *A Catalog of Sacred Music*—the most complete listing of sacred music on records we have ever seen: imported and domestic, long play and stereo, vocal and instrumental—everything.

♦ FOR ALL SCHOLARLY LIBRARies of the Church: *A Pioneer in Northwest America*, 1841-1858: The Memoirs of Gustaf Unonius, published at $7.50 by the University of Minnesota Press. Tomorrow's historians will want to see what the Swedish-born priest said about Nashotah House and James Breck and other worthies of the Church.

♦ SENDING A POSTAL CARD TO Holy Cross Press, West Park, New York, to ask for information about the holy cards and correspondence cards now being produced there; some of them are quite attractive.

Two pages from the

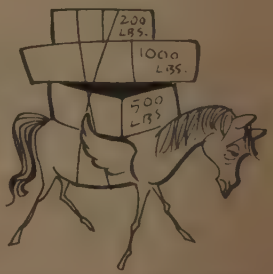
Ecclesiastical Bird Book

Drawings by Doug Anderson

You must not know too much, or be too precise or scientific about birds and trees and flowers and water-craft; a certain free margin, and even vagueness—perhaps ignorance, credulity—helps your enjoyment of these things. Walt Whitman.

Ecclesiasticus criticus. This is a rather common species of bird that inhabits most parishes. It is a close cousin of the Ruffled Grouse because it is easily ruffled and makes grousing noises when disturbed. It rarely joins in the activity of the flock, but hops around on the edges and utters critical cries that sound something like, "Why-did-they-do-that?" or "They-should-do-something-about-it!" Sometimes it leaves the flock altogether, but sooner or later it turns up to utter its odd cries. Often it builds a well-feathered nest, and the other birds tend to respect it.

Gregarious conferencius. This bird is attractive upon first sight. It likes to travel. It flits from flock to flock, and its favorite haunt is the large bird conferences held throughout the country. It will often neglect its own nest and young to attend committee meetings, where it may chirp loudly about what it thinks, or thinks others should do. It becomes enthusiastic about group action, but never does anything because it is too busy going to another gathering.



Pegasus fidelius. This animal is not exactly a bird, but a relative of the horse family. It is distinguished by its rounded and worn back, deformed by its willingness to carry heavy burdens over the years. The female of the species predominates in most parishes. It hardly ever utters a cry, but it is always found where the greatest amount of work needs to be done, and carries more than its share of the burden. Great care must be taken of this useful creature, for its back can be broken by willingness. Cases have been known where one slight straw has broken the back of the willing *Pegasus fidelius.* Once this happens, it never again assumes burdens but lives in quiet solitariness and moans, "I've-done-my-share."

Backward-looking dodo. Though this bird is an odd creature, it is not a rare one. It is prevalent in parishes over 25 years old. It's head is turned backward most of the time—it wants to see where it has been. It is disturbed by changes. When other birds start to build nests, it gives great cries of alarm that sound like, "Things-are-not-what-they-used-to-be." It lays no eggs, because that would change its life and cause it to look to the future. Some normal birds change into *backward-looking dodos* when they reach a certain age. When there are too many of them, they can stop the growth of the whole flock.

Dropit. This bird has multiplied rapidly in the past generation. It lives mostly in the suburbs, and its principal activity seems to be dropping and picking up its young. As a result it seems to have developed an uncanny sense of timing. It can drop its young at a church and return an hour later to pick them up, with almost split-second accuracy—and consume several cups of coffee in the meantime.

Loyalus laborus. This bird provides basic structure in an otherwise flighty flock. It has no distinguishing call or markings, and is often mistaken for the common sparrow because of its humility and modesty. While the rest of the flock flits here and there and leaves for warmer climates, the *loyalus laborus* stays put and pecks away at whatever needs to be done. If attention is called to its work, it make a chirping noise and quickly hides itself amongst other birds. Some ecclesiastical ornithologists claim to have seen on occasions, a golden nimbus about its head.—From a London parish paper, by way of Central New York's *Church Messenger*.

The Winners

FOR CORRECTLY identifying the quotation beginning, "The God of Heaven multiply the present joy of your parents" (*The Anglican Digest*, Winter 1959, p. 12), the Rev'd William Brown Patterson, Jr., and his wife, of Cambridge, Massachusetts, won a five-year membership in the Episcopal Book Club. All other entries claimed that the quotation came from a prayer said by the Archbishop of Canterbury at the marriage of the, then, Princess Elizabeth and Prince Philip; the winner was the only one to give correctly the author and precise occasion of the source: a sermon preached by John Donne at the Earl of Bridgewater's house (houses had chapels in those days) in London at the marriage of his daughter, the Lady Mary, to the eldest son of Lord Herbert of Castle-Island, 19 November 1627.

The groom's grandfather, Thomas Edgerton, was once Chancellor of Oxford (now an honorary office and one to which the present Prime Minister of England was recently elected to replace the late Lord Halifax), and Donne was a member of his household. Thomas' only son, John (I Earl of Bridgewater), had one wife, four sons, and eleven daughters, one of whom married Richard, son of Edward, Lord Herbert of Cherbury, and it was at their marriage that Donne officiated—and preached the sermon which provided the quotation.

Edward Herbert's mother accompanied him to Oxford, and it was there that she met Donne and formed a friendship that lasted until her death (after Edward's father died, she married Sir John Danvers), and it was for her commemoration that Donne composed one of the most beautiful (and lengthy!) prayers in the English language. (TAD readers will hear more about that prayer at a later date.) The Cherbury Herberts were a branch of the same Herbert family of which the late Reginald Herbert, XV Earl of Pembroke, was also a member. (See "Burials," page 9.)

OF INTEREST

★ T(HOMAS) S(TANLEY) MATthews, for many years principal editor of *Time* Magazine, has written an autobiography, *Name and Address* (published at $3.95 by Simon & Schuster, 630 Fifth Avenue, New York 20). We haven't seen the book, but in telling about his youth "as the child of an upper-class family" he may have something to say not only about his father, the V Bishop of New Jersey, but

also about his aunt Eva, the Mother-Foundress of the Community of the Transfiguration, the mother house of which is located outside Cincinnati, the city of the author's birth.

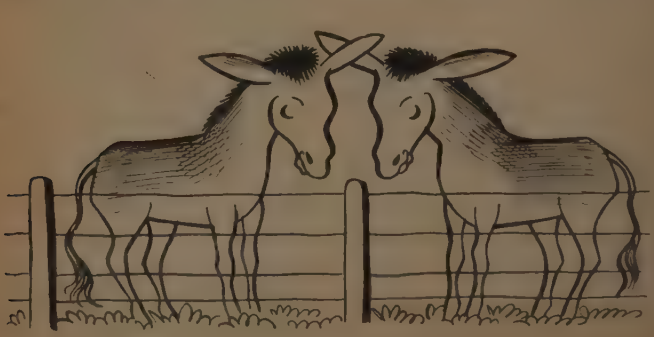
★ OUR LONDON SPIES HAVE reported that *The Intelligent Agnostic's Introduction to Christianity* (published at 21s, by Skeffington) is " a lively and really intelligent attempt to think through the place of the educated man who sees himself faced with a Christian orthodoxy which appears attractive and yet so often seems intellectually unsound. A large section of the book deals with the Holy Eucharist as the central act of the Christian faith. As an apologetic Eugène Rolfe's book strikes a challenging new line, for instead of arguing only on philosophical bases he boldly tackles the central claims of Christianity in worship and in the Eucharist." Our New York spies have not yet reported the name of the American publisher.

★ JOHN EHLE, OF CHAPEL Hill, where he teaches playwriting at the University of North Carolina, has done a biography of the Rev'd James Alfred Gusweller. New Jersey born priest whose four-year work with the hard-pressed members of New York's Upper-West-Side Church of St. Matthew and St. Timothy (most of them are newly-arrived Puerto Ricans) has produced amazing results (much of New York's get-the-bad-landlord campaign can be traced to Fr. Gusweller's expostulations). Title: *Shepherd of the Streets;* published by William Sloane Associates, 425 Fourth Avenue, New York 16, at $4.00. April's *Redbook Magazine* carries a condensation of the book.

★ STUDENTS, ALUMNI, AND friends of Kenyon College will be happy to know that Harvard University Press has brought out printer William Caxton's 1481 translation ("in to this rude and symple englysshe") of *The History of Reynard the Fox* ($5.50, edited and introduced, with notes, by Donald B. Sands, of Boston College's Graduate School). Although fire destroyed several years ago "Old Kenyon," which, because of the thickness of its stone walls, was regarded as one of the outposts of Malepartus, Reynard's headquarters. "The Fox" (known

by intimates as "R. F.") is said to be an occasional if not regular visitor in Gambier, Ohio.

★ TO ANYBODY WHO HAS EVER read *Anglicanism* ("The Thought and Practice of the Church of England, Illustrated from the Religious Literature of the Seventeenth Century," compiled and edited by Paul Elmer More and Frank Leslie Cross, published by S.P.C.K. in 1935 and now back in print and handled by Morehouse-Barlow, New York), Arthur Hazard Dakin's biography *Paul Elmer More*, published by Princeton University Press at $7.50. St. Louis-born Paul Elmer More came of colonial and Calvinistic stock, grew up to have no truck with the latter, and went so far as to claim, at one time, that he wasn't a Christian. In his later years (he died of cancer in 1937, two years after *Anglicanism* was published) he was an admirer of the historic Church, as any serious reader must be, but he never came into the Church. He was, however, a friend of Bishop Rhinelander, VII Bishop of Pennsylvania and first Warden and Founder of the College of Preachers, who urged him to pursue the idea that led to *Anglicanism*, supplied him with some funds, and arranged for the collaboration of Frank Leslie Cross. Even though he remained outside the Church, his literary work for the Church remains to his everlasting credit. (He also wrote the Preface to *Anglicanism*). Nor was he without some praise from the secular world, as author, editor, lecturer, scholar, and man of letters. Perhaps the Dakin book tells what accidents of environment, personal and professional, or what ecclesiastical tomfoolery kept him from enjoying the faith he discovered, worked for, admired, and, in *Anglicanism*, helped preserve.



"Togetherness"

THE QUARTER WATCH

THE DIOCESE OF Washington will soon move its offices into the Mount Saint Alban residence presently occupied by the IV Bishop, build a smaller house for the next diocesan (the present Bishop Coadjutor), thanks to the $250,000 sale of the 60-year-old building known as the Episcopal Church House, on Rhode Island Avenue. The Bishop's House of sixteen bedrooms and nine baths was a gift of the Cathedral Foundation and was completed in 1914; its Chapel of the Annunciation, a bequest of the original donor, was modeled after the Lady Chapel of Liverpool's Cathedral Church of Christ, Province of York. ¶ "Miss America," a member of Trinity Parish, Natchez, Mississippi, spoke in St. Paul's Church, Dayton, Ohio, to over 600 high school students on "What my Church and my religion mean to me." ¶ In the convent chapel of the Sisters of Saint Margaret, Louisburg Square, Boston, two nuns made their Life Profession. ¶ In England, a three-year average of official figures shows that every

When the American bishops were invited to the first Lambeth Conference, most of them declined. They feared "centralization." They felt that the conference would sooner or later come to be looked on, in its utterances, as having more authority than the autonomous Churches comprising the Anglican Communion.

Events seem to have justified those early fears. For some time now we have been hearing that, "Lambeth says this" and "Lambeth has declared that," etc. (with only an occasional disclaimer thrown in to indicate that Lambeth's function is a purely advisory one).

Now it appears that our own National Council may be making a similar assumption of authority as far as the Episcopal Church is concerned. A speaker in the December 20th issue of *The Living Church* says of the National Council's statement on "birth control" that the *value* of the statement lies in the fact that "most people in the Church don't know what Lambeth said, and this will convey to them what the Episcopal Church says on birth control."

Moreover, we are now hearing of the "theology of birth control." How long before we shall be hearing of the "theology of abortion," or of the "theology of murder?" And have we come to the place where one bishop speaks for the entire Episcopal Church?—*Sarah Dickson Lutge*, in *The Living Church*. [Much about current-day matters pertaining to the Church can be learned by reading the "Letters" section in the weekly magazine *The Living Church*, 407 East Michigan Street, Milwaukee 2, Wisconsin. $8.75 a year.]

year 3,480 members of the Roman Church become Anglicans, and that 800 Anglicans become Romans. ¶ In Olney, Maryland, the only daughter (Elizabeth Jane) of the late Harold L. Ickes, one-time Secretary of the Interior, took a husband. ¶ As soon as it attains parochial status, the priest in charge of St. Nicholas' Church, can be known as "The Rector of Paradise"—Paradise, California, in the Diocese of Sacramento. ¶ Item to remember: Any Churchman who receives an indiscriminate solicitation of funds for the support of the Roman Church's "Boys Town" should remember that (1) much of that money is lent to the Roman Church for the building of new Roman churches and (2) we have our own St. Francis Boys' Homes, in Salina, Ellsworth, and Bavaria, Kansas. ¶ The February issue of *Fortune* Magazine featured an article about Walter Haggard, a 35-year-old U. S. Steel executive, and told about the raising of his family in Manhattan, the problems and expenses of living in a large city, how he divides almost $700 a year between St. George's Church, on East 16th Street, where he goes to church, and St. Luke's (a chapel of Trinity Parish), on nearby Hudson Street in Greenwich Village, where he sends his daughter Kathy to nursery school to "get religious training and 'those disciplines that we had in the country but which are hard to get in a city.' " ¶ Thanks to the generosity and interest of the American Ambassador to the Court of St. James's, and to the Vestry of Trinity Parish, New York, funds have been provided for The General Theological Seminary, New York, to send the librarian of Philadelphia's Divinity School, William Wilson Mauress, author of *A History of the Episcopal Church*, and associate editor of The *Historical Magazine*, to Lambeth Palace.

official residence of the Archbishop of Canterbury, for two years to organize, repair, and catalogue a large collection of letters addressed to the Bishop of London by priests in eighteenth-century America. Before the American Church got its own bishops, priests in this country were under the jurisdiction of the Bishop of London: hence the accumulation of papers at Fulham Palace. ¶ The President of the Republic of Liberia made the Rector of St. Luke's Parish, Washington, D. C., a Knight Commander of the Humane Order of African Redemption by way of expressing ap-

preciation of the priest's work for the people of Liberia. The priest was a specially-invited guest at the fourth inauguration of the President, at which almost seventy nations were represented. ¶ The son of the U. S. Ambassador to Cambodia is planning to marry a Glyndon, Maryland, girl. ¶ The Diocese of California is planning to raise $3,000,000 and complete the building of Grace Church Cathedral, San Francisco. ¶ The Bishop of Maryland recently received the vows of a nun—for All Saints Sisters of the Poor, in the convent's chapel in Catonsville. ¶ Did you read the announcement on the inside of the front cover of this issue of the *Digest?* Until now, nobody has seen such an announcement: it is the first of its sort—ever. ¶ The V Bishop (III American Bishop) of Honolulu, The Rt. Rev'd Samuel Harrington Littell, retired since 1942, observed in the chapel of St. Barnabas' Hospital, New York, the 60th anniversary of his ordination to the priesthood. His 55-year-old son Edward Mason has been a priest for nineteen years. (From 1861 to 1902 the Hawaiian Islands were under the ecclesiastical jurisdiction of the Church of England.) ¶ *The Minister* [that is, *bishop, priest, or deacon*] *is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.*—Book of Common Prayer, page 320. ¶ A vestryman of a Charleston, South Carolina, parish, has, as a Representative of that state, introduced a bill before Congress to make Good Friday a legal holiday. People who profess and call themselves Christians should not hesitate to write their own Congressmen to support the bill. ¶ Why is it that we so seldom read in a bishop's diary or journal that he has been to a retreat—as a retreatant? ¶ The Diocese of Chicago, with the Arts Club, sponsored a successful exhibition of twentieth century liturgical art last month, in connection with the Diocese's 125th Anniversary. Contemporary paintings, prints, sculpture, tapestries, vestments, stained glass, ceremonial objects, architecture (by photograph), and designs were on display. ¶ *Mae gan Gristnogion reswm holl-ddigonol tros garu'r Iddewon, gan mai Iddew oedd ein Harglwydd nid yn unig o ran ei eni a'i fagu ond hefyd trwy ei argyhoeddiad personol,* translated from the Welsh is: "For Christians, there is a compelling reason for loving the Jewish people, since our Lord Himself was a Jew not only by birth

and upbringing but by His own deliberate conviction." — *The Bishop of Bangor.* ¶ Anybody going abroad this summer will need a copy of *A Guide to Episcopal Churches Overseas* (35c); domestic travellers will need *A Pocket Directory of Episcopal Churches in the U.S.A.* (25c); each will be found in parish tract cases, Church bookstores, or may be ordered directly from the EBC. ¶ A Canadian priest has married six great-grandchildren, ten grandchildren, and one son of a couple he married forty years ago. ¶ In Washington, D. C., recently consecrated bishops (called "baby bishops" by their peers) had a conference. ¶ First dean of the Church's new seminary in Puerto Rico (for the Caribbean area): 33-year-old Maine born and ordained, Harvard (*cum laude*) and General graduated, Curate of St. Luke's Chapel (Trinity Parish), and Instructor in Domestic Theology at the General Theological Seminary, New York, the Rev'd Eugene Earl Crommett. ¶ John Kimberly Walker, of Buffalo (Western New York), has been for 55

THE MOTHER of the young man who is to marry H.R.H. Princess Margaret is, by a second marriage, successor by title to the "Dowager Countess of Rosse" whose generosity enabled the First Bishop of Ohio to build, in Gambier, Kenyon College's chapel which later bore her name and which since its secularization in 1896 has been known as Rosse Hall. Kenyon alumni of riper years remember with affection the rotund reading of the "Founders' Day Memorial" on All Saints' Day in the Chapel of the Holy Spirit: "We remember before God this day, the Founders of these Institutions: Philander Chase, the first Bishop of Ohio, clarum et venerabile nomen, whose foresight, zeal, unwearied patience, and indomitable energy, devised these foundations . . . Henry Clay . . . the Lord Bishops of London, Durham . . . Lords Kenyon, Gambier, and Bexley . . . William Wilberforce . . . the Dowager Countess of Rosse . . ." The only way Bishop Chase could get priests for the Church in "the west" was to educate native men right on the spot; to get the money, he went to England, and, thanks to Henry Clay's letter of introduction, he met Lord Kenyon whose father had been a Lord Chief Justice of England, and through him other men and women of importance and means. (It was the daughter of the Bishop of Inverness who introduced Bishop Chase to the Dowager Countess of Rosse). "He [Philander Chase] dug up stones, he chopp'd down trees, He sail'd across the stormy seas, And begg'd at every noble's door. And also that of Hannah Moore. The King, the Queen, the lords, the earls, They gave their crowns, they gave their pearls, Until Philander had enough. And hurried homeward with the stuff."

years a vestryman of the cathedral parish, for 58 years a trustee of DeVeaux School, Niagara Falls, and was for 47 years a trustee of Hobart College. ¶ "When the Bishop of Maryland consecrated St. Paul's [Church] and Christ Church [Alexandria, Virginia] the same day in May, 1814, he produced a great sensation by wearing his mitre and robes in a procession through the streets."—*The Washington Post*. (The Diocese of Maryland was organized in 1783, and Washington, D. C., was set apart in 1895; the Bishop of Maryland in 1814 was Thomas John Claggett, the first bishop consecrated on American soil (Trinity Church, New York City), who must have been substituting for the Bishop of Virginia—an office vacated by the death of Maryland's first bishop, James Madison in 1812. Virginia did not get a new bishop until the consecration of Richard Channing Moore, 18 May 1814. The consecration of Bishop Claggett was the only one in

and now . . .

A GUIDE *to Episcopal Churches* OVERSEAS

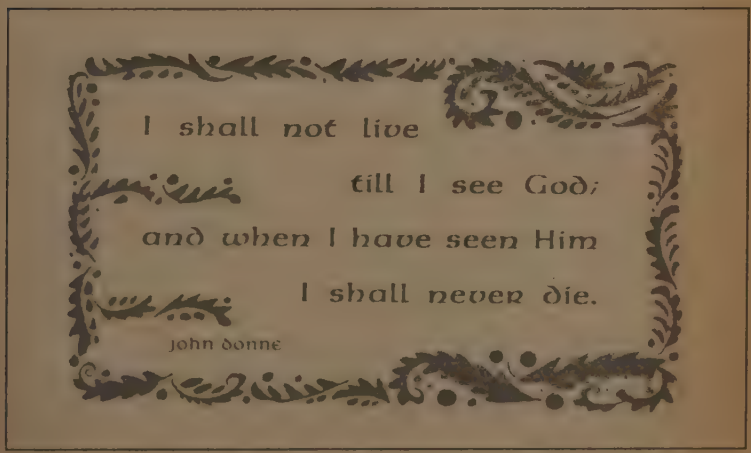
A 48-page listing by country, city, and street of churches in Hawaii, Alaska, and Central and South America, Europe, and all U. S. extra-continental territories and possessions. All Episcopal jurisdictions in the British Isles, Canada, Australia, the Indies, Africa, Asia, and elsewhere are also given.

Indispensable to the layman going abroad

35c a copy, or three copies for $1.00. No handling or postal charges when order is accompanied by remittance. See page 28 for convenient order form.

which the I Bishop of the American Church, Samuel Seabury, ever participated. The Rector of St. Peter's Parish, Baltimore, who had headed the opposition to Bishop Claggett's election and subsequent consecration (perhaps the priest was suffering from mitrephobia—a recurring affliction of the timorous) was embarrassed at not being elected himself, and caused the Bishop and the Church no end of trouble by his turbulent conduct. He finally seceded from the Diocese, attempted to establish a sect and create a schism of his own, and left the Bishop with no choice but to depose him.—Ed.) ¶ *It-makes-my-heart-glad section*: Notice in the Sunday bulletin of Saint Andrew's Cathedral Church, Honolulu: "The flowers on the altar today are given by the Daughters of Hawaii in loving memory of Queen Emma through whose influence the Anglican Church was established in Hawaii in 1862." ¶ At this writing, no priest has yet identified the author and occasion of the statement following: "He that is thoroughly taught by Christ, does not only believe all that Christ says, but conforms him [self] to all that Christ did, and is ready to suffer as Christ suffered." The ten-dollar prize is still waiting for a winner. ¶ In the Church of St. Mary the Virgin, Ashwell, Hertfordshire, Britain's 58-year-old Home Secretary, Lord Privy Seal, and Leader of the House of Commons, the Rt. Hon. Richard ("Rab") Austen Butler, a widower of five years, took to wife the widow of an Arctic explorer and former High Sheriff of Essex, with the blessing of the Bishop of Chelmsford. ¶ The Diocese of Washington has converted "Sargent House," the former rectory of St. John's Parish, Lafayette Square, into a downtown community house for the use of aging and retired men and women, thanks to the Eugene and Agnes Meyer *(Washington Post)* Foundation which provided the $30,000. ¶ The Diocese of Dallas is sponsoring in the See City "St. Jude's Home for the Rehabilitation of Alcoholics." ¶ The new President of Tulane University and Newcomb College, New Orleans, is a Churchman (formerly of Kenilworth, Illinois, and Vice-President of the University of Illinois), and so are the Presidents of Louisiana State University, Baton Rouge; of Southeastern Louisiana College, Hammond; and of Southwestern Louisiana Institute, Lafayette. ¶ Chicago's "This-n-That Thrift Shop" on down-town Rush Street last quarter gave $6000 of its profits to the Diocese's three child-care agencies: $2000 each to St. Mary's Home for Children (operated by the Community of St. Mary),

Lawrence Hall, and Youth Guidance. ¶ The Rector of Ripon (Fond du Lac, Wisconsin) won the $5.00 offered the first bishop or priest to identify: *A man that is an heretick after the first and second admonition reject, knowing that he that is such is subverted, and sinneth, being condemned of himself.* The Authorized Version of the Holy Bible, Titus 3: 10-11. ¶ Seabury-Western Theological Seminary, Evanston, Illinois, has begun the construction of a $260,000 twenty-unit residence hall for married students. Fifty-two per cent of the Church's seminarians are married—an increase of two per cent. At S.W.T.S. the oldest man in the newest class is 51, the youngest 20, the average 29; among them: a well-known formerly protestant theologian and member of the faculty of Chicago's University; two lawyers, another university professor, an investment banker, and a TV news director. ¶ If you're in business, you *know* that it makes a difference what a man thinks — and believes. ¶ The Dean of Columbia University's Law School said recently that new students there were so deficient in basic writing skills that the School had been forced to "operate, at first, as a species of correctional insti-



The 1960 Spring Bookmark. Actual size. Printed in blue and lime green on white stock. Rate: 35 cents for a packet of 25 bookmarks, or $1.00 for three packets. A handling charge is made on all orders not prepaid.

tution." — that incoming students (most of them with bachelor's degrees) wrote papers that were "for the most part graceless and too often distressingly ungrammatical." The Dean is saying about the law exactly what Dorothy L. Sayers said about God: neither society nor God is served by incompetence. ¶ The idea of a United Thank Offering of the women of the Church originated at the Triennial meeting of 1886, which was held in Chicago. Three years later the first UTO amounted to $2188 (it sent a missionary to Japan and built the Church's first mission in Alaska): three-quarters of a century later, the UTO amounted to $3,869,985.38.— *Advance* (Diocese of Chicago). ¶ Item in a parish paper: No man is completely worthless: he can always serve as a bad example. ¶ The Diocese of Texas (See City: Houston) has taken over the management of a 140-bed hospital in Longview and renamed it the Hospital of the Good Shepherd. ¶ If you know anybody going abroad this year, see that a copy of *A Guide to Episcopal Church Overseas* is put into his hands. ¶ From 3 April to the Feast of St. Philip and St. James, the second annual "Church Art Today" exhibit will be spon-

clip and mail

he EPISCOPAL BOOK CLUB NEVADA, MISSOURI

SEND ME THE FOLLOWING:

____ Copies of A GUIDE TO EPISCOPAL CHURCHES OVERSEAS (35c a single copy, or $1.00 for three copies) ... $.

____ Copies of A POCKET DIRECTORY OF EPISCOPAL CHURCHES IN THE U.S.A. (35c for one copy, $1.00 for five) ... $

____ Packet(s) of the 1960 Spring Bookmark, as shown in this issue of the DIGEST. (35c for a packet of 25 bookmarks, or $1.00 for three packets) ... $

____ Packet(s) of "When a Body Dies," Cutout No. 2 ($1.00 for a packet of 100 leaflets, folded) ... $

OR WHICH I HAVE ENCLOSED A TOTAL AMOUNT OF $_____

Orders unaccompanied by remittance will be assessed a handling charge of 25c.

Mr. _____
(Name)

Mrs _____
(Street Address or Post Office Box)

Miss _____

sored and housed by San Francisco's Grace Church Cathedral's Dean and Chapter: more than $1000 in prize money will be awarded in the fields of painting, sculpture, stained glass, mosaics, textiles, and metal crafts. ¶ A member of All Saints' Parish, Fort Worth, in the Diocese of Dallas, won the top $8000 scholarship prize provided by the Ford Motor Company's recent contest amongst teen-agers. ¶ The Bishop of East Carolina has been elected a trustee of the Church Pension Fund to replace the V Bishop of Newark, now retired. ¶ Have you seen the new *Holy Cross Magazine?* Some folks wouldn't recognize the old form in its new dress! (Address: West Park, New York. $3.00 a year.) ¶ In its hundred years the University of the South has awarded 3,318 earned degrees and matriculated 9,199 students. ¶ The newest grandson of Oregon's senior Senator is the first-born son of a priest. ¶ A woman in Longmeadow, Massachusetts, sent the first issue of *The Anglican Digest* to her sister in Gulfport, Florida, who sent it to a man in Narberth, Pennsylvania, who sent it to a woman in Claremont, California. ¶ The

women of Western New York are planning to raise money to buy a new plane for a mission priest in Alaska: he's flying the 1950 model the Bishop used until the U.T.O. provided the present plane named "Blue Box." Half of the priest's cure lies north of the Arctic Circle, where 95% of the people are Indian, and 90% in the Church. ¶ The 55-year-old English-born Verger of California's Grace Church Cathedral, San Francisco, collapsed and died during a farewell party given in his honor by members of the Cathedral and Diocesan staffs: he and his wife were planning to sail the next day for a new life in Australia. ¶ The London *Church Times* has published a report that the composer of the *Twentieth Century Folk Mass,* the 55-year-old priest, Geoffrey Beaumont, has gone to Mirfield, the mother house of the Community of the Resurrection, to test his vocation to the religious life. ¶ Lay Reader George Borden Granger, M.D., retired, since 1953, to East Northfield, Western Massachusetts, formerly of Mineola, Long Island, denied admission to Harvard (he wanted to earn an M.A. in public health but was turned down—"too old"), has taken his wife and gone to Kabul, Afghanistan, for a two-year tour of duty with the Medical International Cooperation Organization. ¶ The son of Chicago's new Superintendent of Police is planning to prepare for the priesthood. ¶ The Rev'd Martin Thornton, O.G.S., author of

Christian Proficiency, is in this country lecturing at The General Theological Seminary, New York. ¶ Of the lay readers licensed by the Bishop of Niagara (Canada), two are 75 years old—and twins. ¶ Thanks to a good Churchwoman in New Jersey, Diocese of Newark, our collection of *Who's Who in America* now lacks only the following volumes: 1, 3, 4, 6 to 19 inc., 21 to 23 inc., and 26. ¶ All in one stop the Bishop Coadjutor of Virginia confirmed members of three generations of the same family. ¶ "Everett Titcomb, now in his fiftieth year as organist and choirmaster [of one of the few remaining boy-choirs in Boston] at the Mission Church of St. John the Evangelist [under the care of the Society of St. John the Evangelist, commonly called the Cowley Fathers] . . . is the eighth member of the Titcomb family to bear that name in this country, the first being William Titcomb who came to America in 1634 from Newbury, England, to settle in Newburyport. Dr. Titcomb is famed in musical circles for his liturgical compositions and for his direction of many choirs, especially the Schola Cantorum, or school of music at St. John's. He has taught at the New England Conservatory and at Boston University. He has served as lecturer and chorus director at Church Music conferences from Maine to California. Dr. Titcomb is probably the greatest authority on Church Music in this country."—*The Church Militant*. ¶ From 1665 to 1959 a church in England had only eight priests: each served 35 years, 38 years, 39 years, 30 years, 45 years, 41 years, 36 years, and 29 years. ¶ On 17 May next the Church Historical Society (designated by the 1940 General Convention as the Church's official agency for the collection, preservation, and safekeeping of records and historical documents pertaining to the life of the Church, with the additional responsibility of fostering "as far as possible the investigation of its history and the development of interest in all relevant research") will celebrate its Fiftieth Anniversary. The Society's archives are now located on the second floor of the new fireproof and air-conditioned library of the Church's seminary in Austin, Texas. In 28 years the Society's *Historical Magazine* has provided over 11,000 pages of history and biography, mostly about the American Church. (Address: 5 Paterson Street, New Brunswick, New Jersey. Cost: $5.00 a year.) ¶ Before he may be consecrated, a bishop-to-be must assure the Church that he is "ready with all faithful diligence, to banish and drive away from the Church all erroneous

(Continued on page 32)

A REPORT

IF EVERY reader sends the *Digest* one dollar a year, $70,000 would be available to serve the Church by the printed word. (Think what a fine magazine could then be put out!) In the last two months, and at this writing, 3.77% of that sum has been received: based on $1.00 an address, less than four out of every hundred readers have so far responded, but since many "subscriptions" were much higher than that (we had two for $100), the response per address is probably less than two out of every hundred.

Happily, people *have* responded, and it appears that if the response continues unabated, the *Digest* can continue, although possibly or temporarily reduced in size and color. (This issue has one color instead of two, and 32 pages instead of the previous 40. Nobody knows how many pages we have material for!)

Of the subscriptions received and figured at $1.00 an address, 60% came from EBC members who constitute 12% of the mailing list, and 40% from "friends" who make up 88% of the addresses.

We've had delightful letters from all over the world. Some bishops, both far and near, have sent us their support: one woman whose cash income is only $50 a month sent $5.00: one priest sent every bit of money left in his discretionary fund; a nun of the Canadian Church passed on to us the $10 somebody had just given her: and America's best-known musical-comedy star added not a little family luster.

To facilitate the steady flow of subscriptions, the form below has been prepared: we hope that it will be found agreeably convenient.

If your birthday falls between the last Ember Day of Spring, 12 March, this year, and the last Ember Day of Summer, 14 June, you may wish to "renew" your "subscription" to the Anglican Digest.

—Cut here and mail to TAD, Nevada, Missouri—

SO THAT I, AND OTHERS, MAY CONTINUE TO RECEIVE THE ANGLICAN DIGEST,

I ENCLOSE $

My correct(ed) address is given on the other side.

(Continued from page 30)

and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same."—*Prayer Book, page 555.* ¶ For twelve months ending last August, the Sisters of St. Helena's mother house (Newburgh, New York) accommodated 546 overnight guests, 75 people for retreats, 34 people for quiet days; saw 1,663 people use their chapel and 6,000 people make their communions. "People come to the Convent for many different reasons. Some are considering the possibility of a vocation to the religious life; some are tired and want a rest and atmosphere of quiet where they can recover their spiritual equilibrium and spend some time in prayer and reading; some come to help the Sisters with housework, library work, and gardening; some come for help with spiritual problems; some have no close family ties and for them the Convent is home at Christmas, or a birthday, or a weekend."—From *Ave Crux.* ¶ If your birthday occurs after 12 March (Spring's last Ember Day) and before 11 June (Summer's last Ember Day), you may wish to use the subscription form on page 31. ¶ In New York's Cathedral Church the Governor General of Northern Island made the 80-year-old Senior Warden of St. Alban's Parish, Washington, D. C., an "Associate Officer Brother of the Most Venerable Order of the Hospital of St. John of Jerusalem" in recognition of his "services to British-American understanding" as (formerly) President of the English-Speaking Union in the Nation's Capitol. Only three other Americans have been so honored. From its London headquarters, the Order provides medical services and research in the West Indies, the Mediterranean area, the Middle East and Central Africa, and at present is rebuilding its hospital in Jerusalem. ¶ With God's help and the support of our readers, the next issue of *The Anglican Digest* will be mailed out late in June, 1960, and, we hope, from a new location.

The Rev. Massey H. Shepherd, Jr.
The Church Divinity School
2451 Ridge Road
Berkeley 9, California C